The

COMMONWEAL

A Weekly Review of Literature the Arts and Public Affairs

FOUNDED BY MICHAEL WILLIAMS

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Can the United States Stay Out of the War?

ON THE OUTBREAK of the war the United States acted with correctness in defining our status as a neutral. The President's speech was in the main peaceful in tone, stressing as it did the danger of being drawn in, the folly of an expeditionary force, the criminal aspects of profiteering from this tragic situation and the government's determination to keep us out of war. Mr. Roosevelt followed this up two days later by a neutrality proclamation in accordance with international law restricting the belligerents' use of United States territory and territorial waters for warlike purposes. Then he issued an embargo on shipments to belligerents of arms, munitions, airplanes and airplane parts in accordance with the 1937 Neutrality Act. Secretary Hull outlined the restrictions for American citizens from traveling on the vessels of belligerent nations. It was also decided that American vessels would be plainly marked and proceed without convoys. In general it can be said that our official acts have been formally correct—even as they were in 1914.

Neutrality Formal or Genuine

From a study of the causes of our entrance into the last war it can be readily seen that the same course lies perilously open. American sentiment today is much more united against Hitler than it was against the Hapsburgs and the Hohenzollerns in 1914. Unless further legislation is enacted this country will be supplying France and Britain with an endless store of essential raw materials—a sore temptation with such heavy surpluses in our bins. Inevitably our interests will again become identified with those of Britain and France. Too many Americans think they are already. If war is not to be inevitable for us we must recognize where our interests lie and act accordingly. They are not with Britain and France. They are, on the contrary, with the neutral nations—with the Oslo Powers, and with Italy, as well as with the Latin American nations, for it is not simply a problem of entrenchment in the Western Hemisphere. It is to the interest of all neutrals to prevent other nations from joining in this suicidal conflict. Neutrals acting together can do much to curtail the intensity and duration of the war; they can serve as arbiters of peace. One of the greatest mistakes the United States made two decades ago was to play a lone hand as a neutral—an attempt that ended in failure. We should not make that fatal error again. Let us act in concert with the other neutrals in the cause of peace. Our place is not beside Britain and France or even invaded Poland but with the neutral nations of the world.

More than a Stock Market Boom

THE DANCE of the ghouls during the first session of the stock market after the declaration of war was sickening indeed, and it was a barometer of the greatest danger threatening the country. Business has been attuned to this war. "Cushioning the shock of war" became immediately an ironic phrase when quotations sky-rocketed. For years profits, employment, prices have grown increasingly dependent on armaments. Now comes the threat, and certainty, of an export boom in many fields of industry. Competitors are out of the picture around the world, temporarily. Neutrals, including our own country, will get ready for entrance into the fighting with new abandon. And then there will be the drive to lift the embargo and supply armaments to the warring countries which can come and get it. The road is very steep indeed, and the gulf beyond almost bottomless. No one thought of, or, at least, accepted a method to bring prosperity during peacetime; now war is being used again. Think, if 85 percent of the

Business in War

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resources, labor, money, time spent on arms during the 'thirties had been spent making the living conditions of the working classes of the world better. . . . At present, it would be practically impossible not to sell ordinary products where competitors have disappeared, but it is perfectly possible not to rush ahead preparing this and other countries for battle, and with firmness against those who would drive America into the chaos, Congress can be kept from directing our industry to supplying the means of death and bankruptcy to belligerents.

Beware a "National Government"

THE CRY comes from many quarters for a "national government," for the suspension of party differences, the merging of divergent views, the coalescence of labor groups, and the unity of the National Association of Manufacturers with the CIO. We devoutly hope that no such sweetness and light prevails. The European war can submerge but not solve the problems which brought our differences. Indeed, the European war was brought on largely by those problems, existing here in much the same fashion as they do abroad. Perhaps it is untrue to say that war cannot solve the problems of unemployment, depression, fading morale, ungoverned industrialism, reaching monopoly, and idolatry: it provides one temporary solution and the worst one. Our job is to try to keep as much of the world as possible from adopting war to overcome our troubles; we must keep working on the troubles, seeking—and effecting—humane and Christian solutions. The job is not to try to hide the causes: debate about them, experiment with them, be angry about them—and murder not. All in all the partisan spirit is a rather bad one, but like all things on earth it is not all bad. Perhaps now we will be able to see the good of it, if it keeps us from falling into a totalitarian condition for the waging of extraneous and sterile war.

Don't Bury The Hatchet

The Germans Must Have Alternatives

THE BRITISH must feel that propaganda behind the German lines is an effective weapon in their war, since they risk airplanes and men to disseminate it. So far we have simply heard that the English tell the German people to overthrow the Hitler régime if they want peace. That seems most inadequate. With the British and French parliaments acting very much like the Reichstag during the crisis, with the allied peoples permitting the governments to go to war the same way the Germans did, with national armies fighting one another, the general effect up to this point must be an increasing, desperate unity within the Third Reich behind the government. An alternative must be conceivable to the German people before they can be expected to turn against the Nazis.

Either Hitler Or What?

Here once again the tragic problem of the refugees presents itself. Loyal Germans who have been exiled from Germany are certainly torn now by the conflict of love of country—undoubtedly in many instances mounting to excessive nationalism—which makes them desire to support their homeland in war, and opposition to and bitterness toward the present Reich régime and the invasion of Poland. Refugees from Germany (and from Central European countries not included in the present Reich) might, if implemented, be able to offer an alternative to Hitler. There is not enough room and there are not enough resources and people in Central Europe to perpetuate in security all the sovereign states which have tried to exist there. A radical reorganization including some sort of federation which will supersede the absoluteness of local sovereignties as well as their imperialisms must come. Among the refugees are many statesmen and scientific, academic, labor, religious and social leaders who held positions of trust before Hitler came. If Central Europeans—first, of course, Germans—could be persuaded to trust these men as desiring the good of the peoples and not their humiliation and increased exploitation, and if these men should get into a position to offer truthfully an alternative to Hitler, then the propaganda thrown at the Germans might not be so suspect to those on whom it falls.

Change in the Housing Picture

EVER SINCE Congress turned down the USHA appropriation several months back, the prospects for low-cost housing have been on the wane. The construction industry must also now accept a slump in private residential construction due to the unsettlement and rising materials costs brought on by the war. The need persists, but housing is no longer the recovery hope it was a few short months ago. Builders may have some share in plant expansion and flimsy shacks for added factory workers, but the end of this fevered acceleration of production and concentration of population will leave the American people worse off than ever from a housing point of view too. It is only here and there that private or cooperative enterprise is undertaking positive steps to meet the need for new homes today. The latest of these, which, of course, does not touch the urban or rural slum problem, is from Los Angeles, where real estate agents and architects, banks and building material manufacturers have together worked out a scheme to make the building and acquisition of a $3,000 to $6,000 house

Scattered Bright Spots

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as painless as possible. Three-quarters of the members of Small Homes Service of Southern California, Inc., are architects; they have worked out 100 different designs incorporating various manufacturers' specifications as to materials, appliances and the like. The member banks handle all financing, which is on a monthly payment basis. Small Homes headquarters serves in a free advisory capacity as to choice of house, finish, fixtures and so forth. Each client may have as many as six conferences with his architect to make minor changes after building operations have begun.

Labor Day Survey

THIS YEAR the actual celebration of Labor Day was largely snowed under by the avalanche of war news. Not, however, before it had been given some of its proper significance. President Roosevelt and other members of the administration formulated boasts about labor's advance since 1933. And these boasts are not altogether hollow. The balance of economic power has undoubtedly swung toward labor during the New Deal, even if many of the specific measures undertaken by the government have been unsuccessful in giving work and prosperity. Labor has obtained more strength during the last six years; and the government has become more active in all economic affairs, holding the balance somewhat more toward wage earners. John L. Lewis pointed out the failures. He castigated the nation's leaders for "callous indifference" and "cold brutality" toward labor, and ascribed our low level of employment and income to "incompetent industrial and political leadership." Rightly he told the great worriers over European affairs to worry more about American problems. William Green blamed the CIO for labor's split and called home its members to the prosperous AFL. He also told union men to work against our entry into the war, and he promised political action in the next elections, to reward friends and oppose enemies in all parties.

To Live And How To Live

Chicago led the Catholic celebration in this country. A special Solemn High Mass was celebrated in the cathedral and the work of the Association of Catholic Trade Unionists particularly stressed. Labor Day necessarily brings stress to the economic side of life, since it is chiefly the workers who lack the economic resources which permit readily a free life. But to develop a fully rounded condition of social justice and to develop a fully human life, more than economics must be considered. This year Catholics had especially in mind the movement for the establishment of a Feast of Christ the Worker. This would present the picture both of labor's position and of the laborer's personal dignity and potentiality.

Outlook for the Movies

PERHAPS the most convincing of all Hollywood legends has less to do with glamour or notoriety than with the lavish eccentricities of the studios as producers. Epitomized in the Broadway hit, "Once in a Lifetime" and the well-publicized verbal vagaries of Samuel Goldwyn, this romantic approach to large-scale business enterprise gave the movie capital a reputation not without charm. Expense mattered little says *Barron's,* when the industry was in the throes of expansion. Attendance in the boom years reached a peak of over 110,000,000 American movie patrons a week in 1929. The talkies came along ten years ago just when the public began to tire of "Silent Splendor." But now that the American movie appetite, in the view of the producers, again needs whetting there is nothing new, not even the expensive technicolor, that will do the trick. The foreign sales panacea will hardly do, for we already supply 85 percent of the Latin-American market and European rentals will be curbed severely during the war. Therefore, with Wall Street holding controlling interest in so many of the larger companies, extravaganzas will be on the wane. Flamboyant publicity will continue but the movies are becoming just another business.

Fewer Splurges

Legal Clinics for Low-Income Groups

JUSTICE for everyone in the courts is one of the real elements of a genuine democracy. Access to competent legal advice is its corollary. This is so obvious that social agencies in recent years have succeeded in setting up bureaus for free legal aid for the indigent. But hitherto little has been done for the modest wage earner who comprises so large a proportion of our population. Now local chapters of the National Lawyers' Guild are quietly preparing to open well-situated bureaus in New York, Chicago, Philadelphia and other cities where low-income clients may secure legal advice for as little as from $1 to $10. One of the soundest aspects of this scheme is that it originates in the profession itself. It will assist many lawyers now eking out a meager living. It will supply a growing popular demand for justice without recourse to government aid. In New York the county lawyers' association and the city bar association are cooperating with the Guild. In Chicago arrangements are being undertaken by the city bar association. In Philadelphia a foundation is expected to furnish funds for the first three years, but the committee expect that the local bureaus will be self-sustaining from the fourth year on. This marks one of the most forward steps for American democracy in recent times.

$5 and $10 Fees

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Treaty that Endures

Norman H. Davis, head of the Red Cross, voices a shred of hope for humanity at war.

As told to **Fairfax Downey**

THIS year is the seventy-fifth anniversary of the signing of a treaty, one of the greatest humanitarian documents the world ever has known. Like many others, this treaty was the aftermath of a war. Unlike so many others, the compact which established the Red Cross still strongly endures.

The Convention of Geneva was born of battle. It was intended to function, as it has, in subsequent battles where its provisions caused the "amelioration of the condition of the wounded and the sick of armies in the field." It made no attempt to end warfare, only to mitigate its horrors. Yet it always has been a force for peace, a bond even between belligerents. Implicit in it is the hope that the human kindness it embodies may prevail against brutality. That hope still springs today while nations, which may be at war tomorrow, continue to meet in Red Cross councils.

But the Red Cross does not dare depend upon a lasting peace. Throughout its existence, history has too often repeated itself, and recent grim events have pointed the lesson. Consequently the organization constantly prepares against further outbreaks of hostilities. Since my appointment last year as chairman of the American Red Cross and my election to the chairmanship of the Board of Governors of the League of Red Cross Societies, I have attended several meetings in Europe where plans have been made to cope with the tremendously difficult conditions imposed by modern warfare.

Obviously the duty of the Red Cross is no longer limited to the care of wounded and sick of armies in the field. As Secretary of State Hull recently said: "Under our eyes, the line of demarcation between the combatant and noncombatant population is being rapidly obliterated. The miracle of flying is being perverted to the ignoble use of attack upon civilians, far removed from areas of armed conflict, upon women and children, upon the old and feeble. These defenseless victims of war, too, need aid and comfort. To them, too, the Red Cross must increasingly bring its mission of mercy."

At the latest International Red Cross Conference, where fifty-four nations were represented, a resolution was unanimously adopted appealing to all countries to prevent or restrict bombing from the air so as to safeguard the lives of civilians. But we cannot stop with the passage of a resolution. Plans for the establishment of hospital towns and areas, inviolate from bombing, are being advanced. Following that is the more difficult question of zones of refuge where the civilian population would be safe from death from the skies. Such zones may be essential to prevent hospital districts becoming too crowded by fugitives who can find protection there alone. In the adoption of all such proposals, humanitarian though they are, the Red Cross must move with circumspection, for war machines, once under way, are prone to follow a relentless path. We have won too much to risk the possibility that any of our newer conventions may be violated under the pressure of expediency.

When war comes

Of first importance is the recent agreement on the part of the Executive Committee of the League of Red Cross Societies that in the event of a war the League organization shall remain intact; and that its members, including those whose countries are at war with each other, shall continue to meet as heretofore to deal with questions of common interest, the meeting to take place, of course, in a neutral country. It testifies to the realism which must temper the Red Cross's idealism that it has been taken into account that an outbreak of the dreaded war involving all of Central Europe may necessitate a transfer of the League's headquarters to a neutral meeting ground. Plans have been laid for this.

That our assemblies will carry on whatever may befall, I cannot doubt. Within a year I have, myself, seen men from countries engaged in undeclared war, men from opposing sides in civil strife, seated together at these conclaves. Politics and animosities were banished in favor of methods of mercy, of saving lives, of preserving the finer human instincts of generosity, fellowship, and good will. In any general conflict, the mutual confidence existing between Red Cross leaders would be an invaluable asset in furthering humanitarian efforts in behalf of the sufferers.

Preparations by Red Cross Societies for activity in time of war go forward. World War lessons on the care and exchange of prisoners of war

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have not been forgotten. Spain was an indication how large refugee problems may loom. Since the support of the Army Medical Corps is our fundamental duty, our field equipment and the maintenance of our reserve of medical stores cannot be neglected so long as nations keep increasing their armaments. There can be no slackening in our registration of Red Cross nurses and in our support of such units as the Florence Nightingale Foundation in London where annually twenty nurses from as many different countries are assembled for training. Countless other workers must be in readiness; some to man the ambulances (not only motor but the new air medical service certain to play a large part in a future conflict); others to perform extensive social work among populations affected by war. In spite of our endeavors to prevent or restrict aero-chemical warfare, Red Cross societies are aware that they must be in constant readiness to assist their country's authorities in case of an air attack.

The Red Cross, strive though it does for universal peace and the prevention of human suffering, must face the facts and be prepared for war. An organization perfect on paper will not serve. Practical organization alone is of value and it must be achieved in time of peace, not at the moment of mobilization when the entire life of a country is thrown into confusion.

Peace time emergencies

These strenuous activities looking toward war are no warlike gesture on the part of a body which by the very nature of its work is devoted to human kindness and peace. Neither, like the piling up of armaments, are they a wasteful drain upon a nation's economic lifeblood, for the great majority of the Red Cross's plans and accomplishments are adaptable to other emergencies, emergencies more frequent and inevitable than war. It was Henri Dunant, the founder of the Red Cross, who suggested that the societies could render great service in peace time in epidemics, floods, fires and other unexpected catastrophes. How splendidly that challenge has been accepted is clear on the record. During the last ten years the International Red Cross has been called upon, on an average once every six months, to appeal to the whole body of national societies on behalf of one of their number which was endeavoring to cope with an emergency too great for its resources. Every year the response has been more generous and widespread as nations, even though they might be facing some disaster of their own, contributed to the relief of some other stricken member.

Thus, in the disasters of peacetime, has developed a new sense of cooperation, of international responsibility. On such foundations the Treaty of Geneva rests firm. While other treaties, laws and covenants of peace have been brushed aside, leaving nothing but naked force in their place, this treaty has never been criticized, challenged or repudiated by any nation. It is true that violations have occasionally been charged, but the world condemnation has been so swift and heavy as to check the accused, if consciously guilty, in any repetition of the offense.

Today it seems almost incredible that the treaty should have been signed only seventy-five years ago. Except for the slaughter of women and children by bombs from the air, warfare then was even more horrible than now, for there was no protective Red Cross emblem to shield the wounded and those caring for them. That awaited the conjunction of the man and the moment: the chance arrival of a young Swiss, traveling for pleasure, on the battlefield of Solferino in 1859.

How the Red Cross began

While Henri Dunant watched, the French army of Napoleon III and its Italian allies drove the Austrians of Emperor Francis Joseph from the heights. When after sixteen hours of terrific fighting the cannon at last were silent, the Lombardy plain was strewn with 39,000 dead and wounded. Dunant hastened on to the scene of carnage to give what aid he could to the mass of battle-maimed, lying untended for hours on the blood-soaked ground. The miserably inadequate field hospitals of either side had been bombarded, and surgeons killed with their patients. Supplementing his own desperate efforts, Dunant asked Napoleon to release Austrian doctors held prisoner, and that unprecedented request was granted. He also persuaded the Italian peasants to rescue the wounded invaders of their soil and care for them and their own countrymen alike. Soon they were echoing his watchword of *"Tutti fratelli"*—"All are brothers."

Nor did Dunant stop with the shining deeds of mercy of that day. By the vivid book he wrote, *Un Souvenir de Solferino,* and his personal crusade, he brought about the Convention of Geneva establishing the Red Cross. In spite of opposition protesting that any means to make war less ghastly would only encourage it, twelve nations signed the treaty. Although the United States had an observer present, we refused to sign. The dread that this might be one of the "entangling alliances," warned against by George Washington, prevented it.

Then again was manifested a strange series of coincidences or the hand of Providence—call it what you will. Clara Barton, the Civil War "Angel of the Battlefields," happened to journey to Geneva for a rest in 1869. Until then she never had heard of the Red Cross. At Geneva they made her a convert, and she served the Red Cross in the Franco-Prussian War. She went home and began the long fight which ended in our ratifica-

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tion of the treaty in 1882. Only a four-line paragraph in a Washington paper signalized that event here, but in Europe they lit bonfires in celebration.

How immensely valuable to the world, spiritually and materially, the Treaty has proved to be, both in war and in disasters of peacetime! The service of the Red Cross and its miraculous growth in the World War is well known, as is the stirring story of the ambulance corps of neutral nations in Ethiopia and the work with Spanish refugees, by no means yet completed.

It was after the World War that the League of Red Cross Societies was founded through the initiative and leadership of Henry P. Davison, Chairman of the War Council of the American Red Cross. The importance of this organization in advancing the world movement cannot be exaggerated. Its contacts and its practical, forward-looking achievements, I have already stressed. Its strength is the considerable strength of the national societies it unites: some of them government-subsidized, others based upon wide popular support. Leading the latter type are the American, the Japanese, and the German Red Cross, ranking in size in the order named. World membership in the Red Cross numbers twenty million adults and the twenty-one million boys and girls of the Junior Red Cross. I, who have served my country as a diplomat, am proud to be among those millions serving their countries and the world.

There are now sixty-two nations signatories to the Treaty which we must guard as the great and precious instrument of progress it is—a mighty force withstanding prejudice, intolerance, and strife. The Red Cross movement, it has been said, represents humanity's reserve of human sympathy, and the time has come for us to call upon that reserve. We must appeal again, as Henri Dunant did seventy-five years ago, to the hearts of rulers, to the good will of governments, and to the finer instincts of civilized people everywhere. We must appeal to them in Dunant's own words "to press forward, in a human and truly civilized spirit, the attempt to prevent, or at least to alleviate, the horrors of war." Even in these troubled times, we feel certain that we shall not appeal in vain.

Austria: Post-Hitler

The rallying point of opposition to Hitler in Austria. A prediction written before the war broke out.

By **Bernard Martin**

IN THEIR drive to achieve external conformity (*Gleichschaltung*) among their new subject people, the Austrians and the Czechs, the Nazi overlords are meeting with a stubborn resistance. While the spectacular opposition of the Czechs has been much publicized, the more passive but none the less deep-seated refusal to cooperate by the Austrians is little known. Nevertheless, not only does such an Austrian opposition movement exist but it is increasing to an extent that has made counter measures necessary. Hence the frequent distributions of leaflets on the streets of Vienna chiding the "old Austrians of yesteryear," the countless meetings all over the country addressed by Nazi bigwigs, and the practically total elimination from key positions of Austrian Nazis in favor of the imported faithful; for, like their army, the Austrian Nazi party, too, is believed to possess but a doubtful loyalty to the Reich. In this connection it is interesting to note the grapevine reports which tell of an Austrian Nazi "purge," among the victims of which is said to have been the former leader, Captain Leopold; the erection of a special concentration camp for Austrian Nazis near the Bavarian border town of Passau; the anti-Reich Nazi activities in certain sections of Austria by Austrian Nazis, as well as the downfall of the former State Leader (*Gauleiter*) Globocnik of Vienna.

If the opposition to the Nazi régime in Austria were confined to the Nazis alone, it would be nothing more than a falling out among thieves quarrelling over the booty. In reality the opposition movement is far more widespread and much more significant. It can be divided into three main groups: the Communist, the Socialist, and the Democratic-Legitimist. All of them work underground but under organized leadership and following. The Communists were a small and dormant group before the Anschluss in March, 1938, but since then their numbers have greatly increased. The fact that the Communists were (and still are) well supplied with funds enabled them to gain many followers who are as definitely opposed to a Communist dictatorship as they now are to the Nazis. The second group is that of the Socialists who are represented mainly by the trade union workers and trade union bosses. In distinc-

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tion to the other two groups, the Socialists are not opposed to the Anschluss as such, for it has always been one of their tenets that Austria and the Reich should combine and the workers of both nations unite. Their outlook politically is Pan-German and opposed to an independent Austria. This fact, however, now hampers them in their opposition. For the vast majority of Austrians, including the Socialist working class, have suddenly remembered their history and have recalled the fact that they are "Austrians," a people as nationally independent and different as the Canadians are from the Americans or the Irish from the English. In consequence many workers are deserting the Socialist group and are joining the Communists and, to an even greater extent, the Democratic-Legitimists. The third group is that of the Democratic-Legitimist Fighting Front, or the *Delka* (demokratisch-legitimistische Kampffront). It is by all odds the largest opposition group and is steadily gaining adherents all over Austria.

The Delka program

While the Socialists form a house divided against itself and the Communists indulge in a sort of negative obstructionism, the Delka can place its program for the future on certain definite bases of the past. This program is predicated on a new order which is to follow Hitler's downfall. The latter is deemed eventually inevitable. In order not to leave an impossible choice of "Chaos or Communism" to a distracted citizenry, the spread of the Delka now is considered of the greatest psychological importance by the leaders of the movement. The foremost aid and ally in the promotion of the Democratic-Legitimist movement is undoubtedly the reawakened Austrian nationalism of the people, roused by the oppressive measures of the "conquerors" which have reduced this ancient land to the status of a colony and the ruthless despoliation of all material, artistic and natural wealth of the country by the invading rulers. This has opened the eyes of all the people to the meaning of the "liberation" which Hitler's cohorts brought to them. It is worthy of note that the Communists have recognized the great propaganda value of this resurgence of national feeling and have become, for the time being at least, strong advocates of Austrian independence.

The danger which the movement for Austrian independence represents to the Nazi régime is fully realized by Himmler's Gestapo, which has ruthlessly suppressed all legitimist groups and relentlessly persecuted every leader and follower of note. Known legitimists were arrested and put into concentration camps; one of the best-known ones, Baron Zessner, "died" within a few weeks after his arrest, although young and healthy at the time of his capture. A reign of terror was let loose upon the legitimists while the Goebbels press began a concerted attack on the House of Hapsburg and on the person of the Archduke in particular. Their properties were confiscated, the Archduke was declared an enemy and a traitor and a warrant for his arrest was issued against him. No printers' ink was spared in the campaign to smear the immediate family of the young Archduke; illustrated weeklies carried articles against his mother, the former Empress Zita, and accused his father, Emperor Karl, of treason.

The Hapsburg threat

This attitude clearly showed that they realized the real, perhaps the only, threat to their power was from the monarchist movement. It was not to be confused with the sporadic underground activities of an adventurous-romantic sort on which the Gestapo could look with amusement, or with the Liberty party efforts which they could suppress at will, or with the borings of the Communists who could be enticed into their own ranks: here was a real enemy to be fought to the death, for the Democratic-Legitimist Fighting Front stood for an order which had once obtained and which could readily be established again. The very aspirations carry potential revolution and overthrow in their make-up. Whereas the opposition to the Nazis in the Reich is neither national nor anti-Reich, the Austrian movement is essentially a national one which does not recognize the Greater Reich as a final reality. It not only refuses to submit to the new masters but is ready to fight them at any given opportunity. And whereas any external enemies of Germany would tend to bring the warring German factions together, the Austrians would welcome such an occasion to fight for their own freedom. They could do this and can still do this in the future since their army, unlike that of the Czechs, has been kept intact, although incorporated into the Reich's armed forces. It is no secret that the majority of the army officers in Austria are monarchists, i.e., legitimists.

The Delka is directed personally by the presumptive monarch, Archduke Otto, to whom all leaders are bound by oath. The young heir to the crown has not only had the advantages of a liberal education but has also gone through the proverbial university of hard knocks. The poverty and disappointments of his family's exile as well as the importance of present-day social and economic problems which he could not avoid coming in contact with have all left their imprint on the mind of the youthful Archduke. Unlike the other imperial exile in Doorn, neither his mother Zita nor he himself ever "hold court" or demand court etiquette. They are approachable and democratic to all visitors, whether in their modest home in

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Belgium or in Paris which they sometimes visit. It is necessary to point this out, partly because there seems to be an uncritical belief that monarchy and democracy are mutually exclusive terms, and partly also because the House of Hapsburg has especially been the target of attacks by "liberals" who are not at all conversant with Austrian history. The mistakes that especially an aristocracy (and not only an Austrian aristocracy) were guilty of before the war have been exaggerated out of all semblance to reality and merits, so that thoughtful and fair-minded people become astonished when they begin to analyze their sentiments in the light of historic facts, and discover that they must revise their judgments. In Austria proper the people who have lived under the monarchy are as little afraid of an oppressive monarchical régime under a restored House of Hapsburg as the Canadians are with regard to the king of England. To consider a monarchy in Europe, more especially in Central Europe, an anachronism is to be blind to history and to realities.

Monarchy and Democracy

It is a fact well worth noting that democracy in Europe in the post-war era has fared better and survived more easily under a constitutional monarchy than in a republic. The peace that followed the World War gave birth to thirteen republics which attempted to govern by democratic principles and under adopted constitutions. These were: Russia, Poland, Finland, Estonia, Latvia, Lithuania, Germany, Czecho-Slovakia, Austria, Hungary, Albania, Greece and Spain. Democracy in Russia was driven out with Kerensky and the Communist dictatorship of the Bolsheviks inaugurated by Lenin has since been intensified and strengthened by Stalin; democracy did not survive more than six months in this first post-war republic. Hungary was next to follow the road from a democratic republic to a Communist dictatorship, with a reign of terror thrown in, merely to return soon after to the traditional monarchical principle, under a regency, with a continued representative parliamentary government. A similar experience is provided by Albania and Greece: both of these countries preferred to change from republican to a monarchical form of government.

Democracy had no stronger advocates or sincerer friends than in the German Republic, the Austrian Republic and the Czecho-Slovak Republic; yet none of them were able to survive their internal difficulties which in the latter two instances opened the way to foreign aggression. With Spain now a military dictatorship, only five of the original thirteen republics survive today: Finland, Estonia, Latvia, Lithuania, and Poland. With the exception of Finland, none of them can be classified as a real democracy, for all of them are less governed by party or parliamentary rule than by some form of "strong man" rule. Democratic republicanism, therefore, did not fare so well in the European republics. Leaving aside France and Switzerland with their special historical developments and tradition, the monarchically governed countries such as Great Britain, Belgium, Holland, Luxembourg, Denmark, Norway, Sweden, were not only able to maintain their constitutional and democratic form of government but even developed it so that a fully social democratic government was able to function within the framework of a constitutional monarchy. The one exception provided by the Kingdom of Italy, where fascism first flourished and still reigns, rather proves the rule, since without the counterbalance of the Royal House, Fascism and its leaders would be without any restraint whatsoever, whereas it is an open secret that particularly the Crown Prince of Italy is less than an enthusiastic supporter of Il Duce's régime. Similarly the royal dictatorships in Rumania and Yugo-Slavia are due chiefly to the need of a strong defense against the surrounding totalitarian states than to monarchical contempt for democracy or an arbitrary denial of liberty by an absolute ruler.

Delka's rank and file

The people who today make up the rank and file of the Austrian Democratic-Legitimist movement are not only the middle-class Austrians but also the working classes. Archduke Otto himself has always insisted that he desires to gain the confidence of the working population above all others, not only because he is enough of a realist to see that no person or party can rule without the consent of the majority, which means the working men and women, but also because no one has deplored more than he the bloody clash between the government and the workers in February, 1934, a catastrophe which, the Archduke feels, could have been avoided if a constitutional authority had existed above the two warring factions to act as a regulator of their differences. What the people of Central Europe desire today more than anything else is a change of government, but a change to one which is able to gain their full confidence in its ability to inspire respect for its authority without robbing the people of their elementary and essential liberties on the one hand and without being too careless in allowing a liber tartianism at the expense of the vital respec for authority. The second demand is for a guaran tee of justice, which means the guarantees of a constitution and a government by law. That such a guarantee of law and liberty, authority and justice, is more likely to be afforded by the restora tion of the Hapsburg monarchy within an inde pendent Austria than by any other combination o parties or men, is the strong conviction of a good majority of the Austrian people today.

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If the question is raised how such a restoration will look upon the former subject peoples of the old Austro-Hungarian Empire, the legitimist spokesmen readily admit that a people like the Czechs, the Slovaks, the Slovenes, the Croats, etc., have a right to a political and cultural autonomy, but that they are as incapable of a full national, self-sufficient existence by themselves as the Austrians are. This has been clearly set forth by the Archduke himself in a statement made in Paris and published by the New York *Times* on March 23, 1939: "The unjustifiable invasion of Bohemia, Moravia and Slovakia," the Archduke said, "is a direct consequence of the occupation of Austria in March, 1938. It is new proof both of the incomprehensible mistakes made when the peace treaties of Saint Germain and Trianon, which destroyed the dual Austro-Hungarian monarchy, were signed, and of the fact that the liberty of each nation in Central Europe can be guaranteed only by the liberty and solidarity of all."

The liberty or autonomy of each nation is not enough; there must also be solidarity among them as neighbors, a solidarity that has existed for a thousand years, with no greater vicissitudes than any other region in Europe or elsewhere with such diversified minorities and races. Whether such a solidarity will be worked out on a basis of a close confederation, comparable to that existing between the states within the United States, or whether a looser tie, akin to the British Dominions, or only a political and economic entente will furnish the solution will have to depend largely upon the will of the people involved. But a Danubian Confederation of Nations is surely the only alternative to a Nazi and Fascist domination and it may even be the stepping stone to a larger Confederation of Nations of all Europe, or at least most of it, for such a union alone will eventually grant to the sorely tried people of the Old World what for generations they have longed for but have failed to obtain: peace among nations.

San Francisco Fair

The organization, architecture, art of the Golden Gate Exposition—themselves, and compared to New York's Fair.

By **James W. Lane**

THE GOLDEN GATE INTERNATIONAL EXPOSITION on its bevel-cornered rectangle of four hundred man-made acres rising out of San Francisco Bay is remarkable for the uniformity and quiet oriental dignity of its lines. From the west, where the only main entrances are, it looks like a walled city, whose monotony of skyline is unbroken save by two pairs of "elephant towers" and a few other towers and pinnacles rising from within. This thick outer wall is a hundred feet high, which is a barrier to the cold prevailing westerly winds of summer and a producer of shade against the very direct rays of the California sun. Behind this wall, for its whole length, run four axis courts and then, on the east-west or shorter axis of this island, two more courts. As one moves into the wide open spaces, barely landscaped in spots, on the east side of the island, one has a not altogether happy impression—for a small-scale Fair—of informal diffusion, contrasting strangely with the formality and compression of the harmoniously architectured courts.

In spite of the important position of the central theme tower, The Tower of the Sun, which looks like the Harkness Tower at Yale — that is, a Gothic lantern — capped by a candle-snuffer pinnacle on which perches Malmquist's fine golden phoenix, the "elephant towers" have proved the artistic feature of the Fair. They represent a mingling of architecture and sculpture such as it is usually possible to find in high degree only in the Orient. Yet here, by real cooperation between architect and sculptor (Mr. Macky, the sculptor, is only twenty-six), the sternest functionalist would be satisfied. The unit for the pair of towers is a stylized, cubistic elephant and howdah, which has the appearance of a dome but is split up into planes and recessions, which are thrown up into more fascinating triangulations by red fluorescent lighting at night.

Another innovation at this Fair is "zonolite," or high-pressure heated mica. The wet plaster of most of the stucco buildings has been treated with it, giving them a rich, half-glittering texture. This would be ghastly if all the buildings had been white, but thirteen various tints were selected and they have been applied, one to a building, to make a very attractive chromatic ensemble which is never garish. Thus, in the Court of the Moon and Stars, which succeeds with amphorae and junipers in bequeathing an Arabian Nights air, the building color is a pale green blue, called for the nonce Evening Star Blue, while the adjacent

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Court of Reflections is done in Pebble Beach Coral, light coral red to you. The Arch of the Winds leading from this court into the Court of Flowers is, I venture to say, the best arch that this or any other Fair has seen. Though triumphal, it is severely simple and not a bit officious.

The most radical and striking building in the Fair is the Federal Building. It stands in a great wide court exposed to the four winds on the far eastern side of the island and being 104 feet high dominates that section. Although it is built on the plan of a classic peristyle, it is so different in material from all the stucco-constructed edifices that, if for no other reason, it would at once stand out. It uses steel and wood, which gives a rough-hewn but certainly honest effect. The scale of the middle colonnade of 48 timberwork columns rising to the full height of 104 feet is enormous. On the walls of the flanking closed sections are murals by WPA artists, strident in color, but which at least carry well. A curious contrast on the western extremity of this great court is The Towers of the East, two canister-shaped domes rising from a platform of steps, each surmounted by an umbrella motive from Spain. Thus does the conventionality of the East confront the uncouth boldness of the West.

The foreign concessions at Treasure Island are much fewer than at Flushing. The South and Central American and oriental countries put forth, as would be expected, a better foot than the European ones. The Brazilian pavilion, very, very pale chartreuse green, is one of the best at the Exposition. The four murals, two outside, two inside, of this building, are the best in the Fair: clear, imaginative, and beautifully occupying the allotted space, about forty lineal feet in height. One set is by Robert Howard, the other by Jane Berlandina, and they represent aspects of Brazilian agricultural life. The other very fine buildings are the Argentine Pavilion and Pacific House.

Art on Treasure Island

I like the murals at the Golden Gate Exposition distinctly better than those at Flushing. The space-composition is much better, the colors are less garish and less confusingly numerous, and the draughtsmanship is more assured. There has been less attempt at using new media, except in the Court of Pacifica, where an immense mural, "The Peacemakers," by the three Bruton sisters, in a new technique—layers of wood-fiber insulation attached to plywood—makes an imposing display. Warm color has been used: ochre, terra cotta, and brilliant red; yet since this is incised in low relief, the mural, which measures 157 feet long and 57 feet high, might have been even more arresting uncolored. On the east walls of this court are two admirable frescos in admirable fresco tones—earthy colors—by Maynard Dixon, representing herds of cattle and sheep.

Among the most accomplished murals are the six oval-topped canvas panels by Millard Sheets, the young Californian painter whose darkling water-colors, often featuring somewhat stylized, tapering-headed horses, are well known in the East. The panels depicting California history are not stereotyped allegory, but are dynamic designs against a painted blue blackground that simulates the tesserate of mosaic. Only purists will object to this. There is as much logic in what Sheets has done as there was in the Italian painters' indistinguishably merging painted architecture and real archivolts on the ceilings of Genoese palaces.

The sculpture at San Francisco has been successful in allegorical figures of such subjects as "Rain," "The Rainbow," and "Evening Star." All of these have been modernistically handled as to bulk of modeling and stylization of drapery folds, but since the subjects have been those once glorified by the Greeks as gods and goddesses, the use of the human figure for them is correct. Elsewhere the subjects have been straightforward portraits, such as the North American woman and the South Sea Islander, and these have also been commendably worked out. In no case has an attempt been made, such as that at Flushing, to accommodate the human figure to impersonal civic attributes. Too many hands, eight sculptors, to be precise, have had works of theirs installed in the fountain of Pacifica and that is too many for unity of style. Yet other fountain groups, like Malmquist's jovial white bulls sitting à la Ferdinand in two feet of water in the Court of Flowers, are extremely delightful.

A word about th old masters and the contemporary work house in the Palace of Fine and Decorative Arts. There are great treasures from some of the smaller museums in Italy: I underscore Tintoretto's harmoniously blue "St. Augustine Healing the Plague-Stricken," from the Municipal Museum of Vicenza, Tiepolo's lightly-brushed "Council of the Knights of Malta," from Udine, and Longhi's most delicate portrait of Giulio Contarini, from the Concordi Academy, Rovigo. Few travelers to Italy ever see these and a person who does not go to Italy will not otherwise see the renowned "Birth of Venus" by Botticelli (although its tender harmony of yellow gold and gray green is to me more impressive than the draughtsmanship), or the "Pope Paul III" by Titian or Raphael's "Madonna of the Chair" or Laurana's exquisite marble bust, from the Uffizi, Naples, Pitti, and Palermo galleries, respectively. The show of contemporary American painting which accompanies the old masters is the best I have seen. It is the retort courteous to all who say that in composition, rhythm, or color our best canvases cannot stand with the best in Europe or Mexico. In fact, in many instances and with the exception of the French, they put contemporary European painting in the shade.

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Trip South

The "Nation's number one problem" looks exactly like the nation's number one problem to a keen observer.

By Evelyn Miller Crowell

A GREAT many people have been discovering and re-discovering the South recently, so many in fact that the Southerners, always touchy about anything less than fulsome praise, are developing a whole new set of phobias. When President Roosevelt came back from one of his Southern sojourns and observed that the South constitutes the Nation's Number One Economic Problem, it is rumored that there was some muttering about secession. But at the risk of giving further offense to my Southern relatives (one branch of my family came from South Carolina and the other from Kentucky) and my Southern friends, I add a few observations of my own.

Not long ago I drove from Washington, D. C., to Dallas, Texas, and back, cutting across the Deep South both times, but taking different routes. It was not new country to me. I have travelled across the same section on the train and have visited in many Southern cities, but I had not been back in fifteen years and I had never before driven through in an automobile, which serves to bring you closer to the soil and the people

The trip down took me through the new "factory belt," of which the Southern Chambers of Commerce are so proud. I was not unaware of what had been happening there. I had read about it in Jonathan Daniels's "A Southerner Discovers the South" and, much more graphically, in the series of articles which Tom Stokes wrote for the Scripps-Howard Newspaper Alliance in 1936 (and which did *not* win for him the Pulitzer Prize, but should have). I knew that free land and free taxes, or rather, no taxes for a number of years, and cheap utilities and cheap labor, with little if any labor regulations, were being offered as bait to lure the factories from New England to the Deep South. I knew this, but not even Tom Stokes, with his stories of sweated labor and girls, brought in from the farms, who had to take up prostitution as a side line in order to live in the towns, had made me realize just what this new enterprise had meant to the South I once knew.

The drive had taken me through the tobacco manufacturing towns of North Carolina, where the long established plants blaze with lights all night and where the change of shifts is like a mammoth changing of the guard. At Reidsville, where we spent the first night, our hostess at a neat and otherwise satisfactory "Tourist Home" insisted on recounting, down to the last gory detail, the local news event of the day. It concerned the burning of three small Negro children, who had been locked in a shanty while their mother was away working in one of the tobacco factories. There was nothing but smoldering embers when she returned. Our hostess assured me that if I would listen I could probably hear her frenzied wails, as it wasn't very far away.

We had gone through the cotton mill towns of South Carolina, also long established, and through booming Atlanta and Birmingham, the latter entered through one of the most beautiful residential sections in the country, which too quickly gives way to grimy squalor. We had seen a number of the new factory towns, with great billboards advertising their advantages, but it was not until we reached Meridian, Mississippi, that the picture came into focus.

I had remembered Meridian as a sleepy, old Southern town, with wide, tree-lined streets and pleasant homes. It was never large, but it had character. People had lived well there before the Civil War and, while they were poorer afterward, they still lived with dignity and beauty.

Meridian, Mississippi

It was late afternoon when we approached Meridian. For miles we had been reading the big bill boards urging us to settle there, the work of the local Chamber of Commerce and a part of Governor White's plan for state development. Like other signs we had seen they told of free land and tax exemption and the usual inducements for the establishment of factories. And then we turned a corner and dropped from the hilly road and all we could see was a pall of smoke. At first nothing came out of this pall, not even the smoke stacks from which the smoke was pouring. Then we dropped lower and we were in the smoke. I haven't a particularly sensitive throat, but within a few minutes I was coughing. I coughed all the way through Meridian. We had to stop often, because there were many traffic lights. The streets, jammed with people, were lined with moving picture theatres and eating places. Everything looked new and strange to me. The immediate association was with West Texas oil towns which I had

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visited during the boom period. But the people looked different. In West Texas during the boom days the people were dirty, but they radiated buoyancy and hope. It was a gambler-spirit, but they seemed to feel that they were moving forward toward the pot of gold at the end of the rainbow. They might be drillers, at $25 a day, or they might own land or royalties which would make them rich tomorrow. These people on the streets of Meridian were no dirtier, but they looked different. There was no buoyancy here, no hope. They swarmed across the streets, when the traffic lights were still red. They slumped. They coughed and I coughed. That acid smoke was everywhere. You couldn't see the nice, old houses for it. You could hardly see the trees; many of them seemed to have died or been cut down. This was progress in the South; this was "recovery"; this was the Chamber of Commerce way of combatting stagnation.

It seemed to me a very poor way as I turned at a bend in the road and looked back at the once beautiful little town of Meridian. That pall of smoke still hung heavy over it; that smoke was still in my throat and lungs and my eyes smarted from it. Those people I'd seen swarming the streets were doomed to live in and under that pall of smoke. Even if the fondest dreams of the Chamber of Commerce were realized and Meridian grew to be as big as Birmingham, the pall of smoke would become heavier. The people who stumbled along the streets, drooping with weariness and hopelessness, would still be half-starved and ill-clad and ill-housed; certainly the people in the dirty, squalid sections of Birmingham are.

As I see it, the vanquished are, at long last, reaching out and grabbing for the very worst the victors have to offer. The South is taking up at a point from which the North has been moving, however slowly, for at least fifty years. They are accepting labor and living standards which have been discarded or outlawed in other sections and thereby fouling their own nests—making life even more unbearable than it has been since reconstruction days. Perhaps it is the best they can do right now; perhaps it is a cycle through which they must move before they can achieve something better; but it still seems to me a poor way. Given my choice, I concluded, as we finally drove out of the smoke-laden area, I'd rather starve in the country, where I could breathe, than starve in one of those new factory towns.

But we drove back through the agricultural section of the Deep South and I had my moments of doubt as to the choice. We drove for hours and hours and more hours through a region which was more depressing than the devastated area of Northern France as I had seen it in the spring of 1920. Bad as it was, No Man's Land was soon to be reclaimed and made to yield rich harvests again; dauntless peasants had already come back and were rebuilding their fences and homes and preparing the ground for planting. It was spring when we drove through Louisiana and Mississippi and Alabama and Georgia and the ground there was being prepared for planting, too. It had once been rich land which yielded rich crops. But now all of the top soil is gone. There are deep gulleys across the fields down which more soil washes each year. We saw large signs now and then, urging the farmers to come to agcriultural agents for advice as to soil conservation, erosion prevention and crop rotation, but few evidences that anyone was taking advantage of the advice. The same crops had been planted for a hundred years or more and the same crops would be planted again this year.

Out in the country

You had only to look at the soil, especially through long stretches in Louisiana and across Alabama, to know that the yield would be small and the quality poor. But it was being plowed and harrowed laboriously, in preparation for planting. Most of the work was being done by Negroes; we would sometimes go for hours without seeing a white face. Many of them were using hand-plows; we saw only one motor tractor in the course of a two-day drive across that section. Where they were fortunate enough to have "riding plows" or harrows, they were usually pulled by decrepit looking mules. Twice we saw Negroes guiding hand-plows pulled by milk cows. They were not oxen, there was no mistake about it; they were milk cows which would probably be milked in the morning and again at night, but in the meantime were pressed into service in the fields.

The Negroes would usually stop to watch us pass. They were not in a hurry to get the plowing done; there was no need for them to be. No matter how hard they worked on that worn-out land the crop would be poor and they would still be in debt to the storekeeper who had given them credit or to the landowner. But they are still going on plowing that land and trying to raise crops on it, because they don't know anything else to do. They are trapped and enslaved as completely as their ancestors who were caught and brought over on slave ships, to till this same land. And the land owner, who continues to pay taxes on this worn-out land and supply seed and credit for his tenants, is little better off. That region is like a corpse over which live men are sweating and breaking their backs.

Smoky new factory towns or barren soil—that is the choice which many thousands of Southerners must make. Those most needed for initiative in meeting the problem are the ones who are leaving the South. It seems hard to disagree with President Roosevelt that the South *does* constitute the Nation's Number One Economic Problem.

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Views & Reviews

BY MICHAEL WILLIAMS

IN ADOLF HITLER'S proclamation to the German people—"ninety million human beings are united in the German Reich"—the two last sentences are particularly significant. To reflect upon their meaning, upon the principles which they express, and the results which their practical applications are most likely to produce, throws some light, at least, even if great gulfs of darkness are left unilluminated, upon the central point of the frightful catastrophe which is now afflicting the world.

After telling the German people that its history shows that so long as it was "united," no doubt in Hitler's own definition of that word, "it was never conquered," and that only "the disunity of 1918 led to the collapse," the Fuehrer, the supreme authority, continues: "Whoever sins against our unanimity and unity must expect nothing else than that he will be annihilated as an enemy of the nation." He then concludes: "If our people in such a manner fulfills its highest duty, then the Lord God, who always has given His grace to him who was determined to help himself, will also stand by us."

The Prime Minister of Great Britain, and King George, announcing the war to their people, and the President of Poland, like Hitler, also proclaimed the justice of the cause of their participation in the war, and similarly appealed to God. The effect of this ironic spectacle upon the ever-growing masses of men and women, particularly the youth, who have been educated out of belief in God in so many countries of the earth; positively so, as in countries like Russia, Turkey and Mexico, and as a by-product of compulsory state education in many other countries, our own included; is easy to estimate. It will be regarded as a further and gigantic confirmation either of complete hypocrisy, or of the cynical exploitation of the remnants of religious faith among the people, by the rulers. Among the masses of people who are not yet entirely hostile to all forms of religious faith, but inclining toward that state of mind, there will of course be many who will now rid themselves of their last feeble attachment to faith. Of course, for those who really possess living faith, the superficial irony of both sides expressing confidence that God will be with their armies and navies, because their cause is just, will be painful almost to anguish, because of their knowledge of its effect upon those who waver in their faith; but they will not otherwise be disturbed. They must accept the facts of the case, and deal with them as best they may. What remains for believers in God who are not members of the Catholic Church, is still their corporate forms of religion, and their own personal contacts with the reality of God, and their own problems of conduct in the light of that corporate and personal relationship with organized religion. It seems to me that Catholics have been given through these events clearer light than ever before upon the nature of and the necessity for the authority of the Church.

While it would be a great exaggeration to think or say that Adolf Hitler alone was responsible for what is now happening, it is abundantly clear that his is eminently the main responsibility. Far more than any other living soul, Hitler dominated and controlled, until now, the explosive situation that at last has passed from his main control. What went on in the mind and soul of Hitler, the process of rationalizing and putting into effect his personal conception of unity and authority, which his powerful will, using as an instrument the unlimited governing power over his ninety million Germans, is partly revealed in the words quoted above from his proclamation. Evidently, the "unity" of the Germans is to him a sacred thing. Whoever sins against that unity and unanimity of obedience to the authority that controls the operations of national unity—Hitler himself—"must expect nothing else than that he will be annihilated as an enemy of the nation." Such a German is an enemy, not of mankind, but of the nation. Any and all Germans who now dare in any way to question Hitler's authority are now enemies not only of the nation but of God. All who, on the other hand, fulfill the highest duty of the German people, obedience to its ruling authority, will receive, Hitler assures them, God's grace, never refused, according to Hitler, to him "who is determined to help himself."

There appears to be some inconsistency here, at least in the translation, of the Hitlerian dogma. If a German should consider that the best way to help himself was by refusing to accept Hitler's interpretation of Germany's duty, then, instead of God's grace being granted him, on Hitler's terms he would be "annihilated as an enemy of the nation." However, Hitler's meaning is clear enough. Certainly he does not encourage any personal interpretation of his dogma contrary to its expression by himself. And yet, obviously, he himself is the supreme personal interpreter of ethics and religion itself for ninety million German souls. He believes in authority because he conceives himself to be that authority, at least on earth, and in all temporal affairs and concerns of the ninety million Germans subject to that authority. And by that authority the German nation and not the God of all nations and all human beings is made the supreme object of obedience.

That many millions of Germans are in fact disobedient to that dogma—in thought, at least, though words and deeds of disobediences are not allowed expression—is absolutely certain. And that disobedience, suppressed as it may be at present, is a force that must be reckoned with inside and outside the frontiers of Hitlerland. There may seem to be unity in national patriotism in Germany because those Germans who do not worship the nation, but love it with a reasonable, human love, and who sincerely believe the nation is entitled to its former possessions in Poland, will be swept along with the main current of emotion and action in the opening phase of the war. But many among them know that Hitlerism is destructive and not helpful even to the just aspirations of the German nation. For a while at least, Hitler will be able to impose outward conformity to his authority; but those Germans who recognize the real authority of God cannot forever be used as mere tools of Hitler's false religion of force and tyranny.

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Communications

SAINT THOMAS AND HENRY GEORGE

TO the Editors: Those of us who view with alarm the increasing tendency to trust to legislative action and state supervision affairs which belong in the sphere of freedom cannot but be pleased that THE COMMONWEAL has called attention to the Georgian view of economic problems. And those of us who would be Georgians and Thomists as well can but hope that the groundwork for a merging of the two systems may be laid. "Half the controversies of the world," says Newman, "are verbal ones; and could they be brought to a plain issue, they would be brought to a prompt termination. When men understand each other's meaning, they see, for the most part, that controversy is either superfluous or hopeless."

Albert Jay Nock, in his new and very splendid essay on Henry George, remarks on this confusion of terms and points out that there is no conflict between George's teachings and Leo's Encyclical because "Private monopoly of land is one thing; the Pope was for it, and so was George. Private monopoly of the economic rent of land is quite another thing; George was against it, and the Pope said nothing about it." Where Thomists speak of private ownership of land Georgists understand it in the sense of private possession of land. "A man," states Saint Thomas, "would not act unlawfully if by going beforehand to the place he prepared the way for others: but he acts unlawfully if by so doing he hinders others from going"—a Georgian would state that by private possession of land a man does no injustice but prepares the way for others, but by private ownership (i.e. appropriation of economic rent) he does act unlawfully and hinders others from going.

Or again, the Thomist denies the right of absolute ownership of anything and believes in relative ownership. The Georgist denies the right to the private appropriation of the economic rent of land (somewhat on the idea of absolute ownership) and calls for possession (relative ownership) of land to ensure ownership of labor products. It is interesting to note that, as far as ownership of labor products is concerned, the Georgian doctrine is much more stringent than the Thomist. For George held, differing in this from both Marxists and Thomists, that a man had an absolute right and the state by taxing him was robbing him. Saint Thomas, on the other hand, did not teach that private possession of goods proceeded directly from the natural law for, to use his own words, "Community of goods is ascribed to the natural law . . . the division of possession is not according to the natural law, but rather arose from human agreement which belongs to positive law." Saint Thomas (as far as I know) does not distinguish between products of labor and of land.

The Georgian doctrine of free competition offers difficulties to some Thomists. Virgil Michel states: "The principle that all economic activity should be the result of free bargaining between free human beings is in one sense a most noble principle, one that aims to give due respect to the dignity of human personality . . . however, the principle of free bargaining, which is one of the main foundations of our capitalistic system, is in practical effect the principle of free competition so roundly denounced by our Holy Father in 'Quadragesimo Anno.'" But this difficulty is overcome when we realize that the Holy Father condemned free competition as existing under certain circumstances which would be absent under the Georgian system.

Another stumbling block is the contention that land owners should be compensated for "confiscated" rent. This is a long and vexing subject, but once we agree that ground rent is unearned increment and the private appropriation of it unjust, it seems to me, the Georgian plan to "confiscate" without compensation is the only logical one. George was somewhat sarcastic with these timed souls who admitted private appropriation of ground rent unjust but yet held out for compensation to land owners—advancing the argument of prescription. "How long," he asked "does it take for what was originally a wrong to grow into a right? At what rate per annum do invalid claims become valid?" Pius XI states there are certain forms of property admitting too much of abuse to be privately owned—surely land is one of these.

In these days, when the trend is more and more toward collectivization and totalitarianism (with a hopeful "backing down" of the intellectuals, however) do not we Catholics owe it to Henry George, the philosopher of liberty, and to that great priest Father McGlynn, to inquire fairly into these matters? ROBERT C. LUDLOW.

AMERICAN ART—AMERICAN LIFE

New York, N. Y.

TO the Editors: I want to congratulate you on the penetrating and sympathetic article Mr. Edwin Clark contributed to your August 4 issue on the "American Life" show at the Metropolitan Museum.

It seemed to me that Mr. Clark had a very good point in his remark that *genre* was the great expression, visually, of America in the mid-19th century, and that it had a popular root which, unfortunately, was lost later.

But I especially liked the fact that Mr. Clark "called" the Museum for its omission of Ryder and its slighting of our more eloquent men generally. And he was quite right in his general conclusion: that the organizer of the show would do well to forget "the step-child attitude which would use art as merely a vehicle." Here Mr. Clark is insisting on the dignity and worth of art, something which the Metropolitan, alas, too often failed to do in this exhibition. JEROME MELLQUIST.

LINKLATER'S "JUDAS"

Cooperstown, N. Y.

TO the Editors: I would like to ask Elizabeth Ann Murphy if she recommends or condemns "Judas" for Catholic readers. When she uses the words "required reading" she seems to recommend. And this after offering practically nothing in favor of a recommend.

For instance: Matthew is the chief source of our knowledge. "But even he contributes little" to make

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use of her own words. So, a few authentic ideas, a lot of imagination, a bit of drama, a usual mixture of our current psychology or what have you and out comes the resultant "the author has managed to create a Judas who has vitality, dignity and plausibility." The man who wants to know about Judas does not want someone's creation. He ought to want the real thing, whether the real thing possesses or lacks vitality, dignity, etc. And Matthew "contributes little." Matthew who of all men was in a position to know something about Judas and chose to write it. Nothing about the supreme verdict "it were better for him, if that man had not been born." Measured against that verdict, what force or positive value has "intuitive knowledge"?

The reviews that find their way into THE COMMONWEAL ought to be definite and truthfully positive, recommending when deserving and condemning in like measure. In such qualities THE COMMONWEAL reviews are seldom found wanting. And we enjoy reading them.

To such specifications "Judas" by E. Linklater as a review does not measure up. . . . We again ask Elizabeth Ann Murphy do you recommend "Judas" and if so, Why?

REV. PATRICK J. WHELAN.

Madison, Wis.

TO the Editors: Of the twelve sentences constituting the review of "Judas," two (numbers 1 and 2) sentences stated the problem involved or provided the introductory or background material. Four (numbers 4, 8, 9 and 11) sentences identified the author and summarized the story or the handling of the problem. And finally, six (numbers 3, 5, 6, 7, 10 and 12) sentences attempted to pass judgment or make an appraisal.

Four of the six sentences devoted to an appraisal of "Judas" are laudatory, or in the reviewer's parlance "plus" reactions. Nor can the remaining two sentences which only in minor matter were "minus" reactions be interpreted as nullifying the "plus" rating, especially since one of the statements implies that in addition to other laudable features of the publication, certain fictional elements have satisfying "motivation and dramatic punch."

Your reviewer would be the last to question that Matthew was in a position to know about Judas. She merely stated and here reiterates that somehow he still chose to write little (though more than anyone else, as the original review stated). Therefore, our certain factual knowledge of the betrayer is limited. The author of "Judas" utilizes biblical material and augments this with imaginary or hypothetical data.

Now the man who wants only and wholly the biblical facts can always and quickly obtain just those in the New Testament. But the man who is not offended when he happens on an imaginary elaboration or extension of those few facts can read with pleasure and aesthetic justification such a publication as "Linklater's "Judas."

Moreover, when beyond and apart from the few established facts an author's creative imagination suggests additional items that seem to this reviewer to harmonize with the known pattern, it may be said that such a writer possesses a kind of intuitive knowledge. And this even though he neither attempts nor hopes to alter the certain facts in the case.

To be versed, for example, in Holinshed's *Chronicle,* and then to pass judgment on a Shakespearean historical drama and condemn it because it falls short of its source, or adds thereto or subtracts therefrom, is to utterly miss the point and pleasure in artistic creation.

The issue presented by my critic is simply this of literalness. Shall literary art be judged by the single standard of historical authenticity? If so, much of the greatest literature of all times stands utterly condemned and discredited because it begins where history leaves off.

In fine, the reviewer reiterates here what was said originally. "Judas" is recommended not as an exegetical exercise but as an imaginative and a sensitively done piece of art.

ELIZABETH ANN MURPHY.

LÉON BLOY

Worcester, Mass.

TO the Editors: I have been greatly interested in two appraisals of Léon Bloy published in the August 11th issue of THE COMMONWEAL. The only misleading thing about this stimulating double feature is that, while entitled "Two Views of Léon Bloy," the articles in question are, in point of fact, both eulogies of that Catholic polemist. The first by W. C. Helmbold is perhaps the more penetrating of the two, being touched, here and there, by a modicum of Bloy's mystic intensity. It is rather unfortunate, however, that the book provoking these appreciations (*"La Femme Pauvre"*) is one of Bloy's shoddier productions, while the translation by Mr. I. J. Collins, called by Mr. Helmbold "an excellent translation," is almost completely execrable.

Moreover, I don't quite see what Mr. Helmbold meant by saying that the Missionary Fathers of La Salette "will find much to cheer them" in "La Femme Pauvre" unless he intended an irony. Every reader and student of Bloy (and I claim to be one) is aware of the lifelong feud carried on by the pamphleteer, with so many other feuds, against the La Salette Fathers because, according to Bloy, they "muzzled" the famous "Secret of Melanie."

The second appraisal by G. R. Garrett rightly breaks a lance with the well-known Irish-American critic, Ernest Boyd, who termed Bloy "an abusive (*sic*) ungrateful parasite, a foul-mouthed fellow and . . . an incurable lecher." (This pure Ernest!) Mr. Garrett has no more difficulty in disproving the lechery charge than had Brunetto Latini in disproving the same charge brought against Dante by Boccaccio.

That Léon Bloy was a highly interesting study in pathology nobody in their right senses could doubt after reading the several volumes of his Journal continued from the nineties up to 1916 when he died. A well selected extract from this diary is what Messrs. Sheed and Ward should have chosen, if they had wished to make a sensation, rather than an hysterical and ill-written "novel." Of course, Bloy was, at moments, a superb writer and a profound Catholic if one can term Catholic a man who spent much of his life in vilifying his co-religionists.

CUTHBERT WRIGHT.

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Points & Lines

Teaching All Nations

ON AUGUST 28, Archbishop Francis J. Spellman opened with prayer the National Convention of Diocesan Directors of the Society for the Propaganda of Faith. During the convention Monsignor Thomas J. McDonnell said:

> "We know that the Church was instituted for the salvation of mankind regardless of race, color or clime. The Church is ever becoming more conscious of the fact that her work will only become effective when she is established upon a permanent basis in each country with her own native clergy ruled by a native hierarchy.
>
> "The present Holy Father is following the example of his predecessor by personally consecrating native Bishops for areas in which the population is not of the white race. The late Pope, Pius XI, was the first to consecrate a non-white Bishop when he elevated the first six Chinese Bishops to the Episcopacy."

The London *Catholic Herald* says that according to a German Lutheran survey and the famous American "Rethinking the Missions,"

> The changed condition of the pagan peoples was no longer favorable to evangelical teaching; educational, medical and other social services were rapidly being substituted, but the support both of men and means from the homelands was dwindling, especially so since the economic crisis in the United States.

However, there has been a prodigious expansion in Catholic missions, for the *Guida delle Missione Cattoliche,* issued in Rome in 1934, gives some of the statistics reflecting the advance:

> In mission areas which had altogether less than a thousand missionaries a century earlier there were roughly 13,000 European priests, 5,000 native priests, several thousand nuns, and tens of thousands of catechists with a total of 25,000,000 Catholics all told.

Blackfriars notes the extraordinary progress of the missions, saying that:

> Today the Church is indeed universal; there is a Chinese, Indian and African Catholicity as distinct as the English or the American; and this remarkable achievement, because it has taken place while the Church has been subject to considerable difficulties in lands older in the faith, has passed almost unnoticed, even in well-informed circles. But the fact remains that no Pope has been mourned by so numerous or so varied a Church as was Pius XI, rightly surnamed the Pope of the Missions.

In the last ten years there has been a doubling of the total of African Catholics. Still we must not gloss over the fact that quite apart from the vast expanse of the U.S.S.R. the Church has, as *Blackfriars* laments:

> no foothold in Islam: Arabia, Persia, Afganistan, North Africa are closed to us. Japan raises a few hundred converts per annum, China some tens of thousands, India likewise, while practically none come from Siam or Java, which alone count more inhabitants than the British Isles. Some sense of proportion may be given to all these figures by the statement that the latter total will in all probability be surpassed by the increase of population in India alone during the next ten years, while the increase during the same period in Japan will equal the present population of Australia and New Zealand. Of these millions only the merest fraction will become Catholic at the present rate of progress.

The Sacred Congregation of the Propagation of the Faith suggested in 1659:

> Do not make any effort toward, and do not for any reason persuade the people to change their customs, unless they should be patently opposed to religion and morality. In truth, what could be more absurd than to transport into China France, Spain, Italy or some other part of Europe? Do not import these but Faith, which does not repudiate or despise the uses and customs of any people, provided they be not immoral; it desires on the contrary to see them preserved with all respect.

Archbishop Celsus Costantini points out some implications of this reminder in *Liturgical Arts:*

> A good painter, we insist, must be faithful to certain historic truth which approaches ethnographic reality, but he should idealize his forms, making them more alive and more hieratic in expression. Thus for example Luke Ch'en in his picture of Blessed Odoric of Pordonne took his inspiration from the European type to portray him with greater exactness, but for the rest he was solely guided by the laws of Chinese painting. This Chinese expression is absolutely necessary in Chinese iconography; otherwise it will neither attract nor please.

Ugo Ojetti in *L'Arte e la Chiesa* observes that:

> The Church, living and eternal institution, has always intrusted to artists the task of speaking to the faithful the artistic language of the epoch, being careful at the same time to advise them and to supervise their work; in this way she has demonstrated that unchangeable dogma and eternal truth are able to find from age to age, different means of artistic expression, so as to enter by eyes more deeply into the heart of man. So much are the dogmas suited to the conscience and to the salvation of man so much does the Church, admirable teacher of the will and of the nature of man, desire to be easily understood by all her children and followers.

With regard to missionary activity among the dissident Eastern Churches, *The Dublin Review* says:

> It is impossible to shut one's eyes to the fact that the dissident Eastern Churches number 154,000,000 amongst their adherents whilst the Catholic Eastern Rites can only muster 8,000,000, and the late Holy Father urged most insistently the duty of in every possible way assisting toward reunion. Knowledge begets sympathy, and the Pope's Encyclical *Rerum Orientalium* suggests that in every ecclesiastical college there should be one professor entrusted with the duty of instructing students on Eastern subjects. Earlier in 1924, in a letter to the Abbot Primate of the Benedictine Congregations, Pius XI desired that at least one Abbey of each Congregation should concern itself especially with Oriental matters. At the Priory of Amay in Belgium, where both the Latin and Byzantine liturgies are in use, the monks devote themselves exclusively to this subject.
>
> In this way [wrote the Pope] not a little profit may be expected, for the Church, from young priests' consciousness of Eastern doctrines and rites, profit not only to Orientals, but also to the Western clergy, who will thus naturally understand Catholic theology and Latin discipline more adequately, and be excited to a yet warmer love for the true Bride of Christ, whose bewitching beauty in the diversity of her various rites they would be enabled to see more clearly and impressively.

The eirenic spirit of this passage characterizes the Church's missionary activity among the dissident Eastern churches. The *Eastern Churches Quarterly* discusses this spirit and theory of missionary action in its recent issues.

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The Screen

All Passion Spent

JULIEN DUVIVIER, who left Hollywood in a huff last year, sends us "The End of a Day." This French film, with English titles, won't be overly popular; its plot is too fragile and blurred to win the masses. But for acting, masterful direction and exquisite photography it ranks high. In a home for aged actors live retired stage folk who dream of their youthful triumphs and faded glories. They still act in their everyday lives; at night their sleep is sweetened with applause. Michel Simon, Victor Francen, Louis Jouvet and leading ladies, bickering former stars, thrive on the praises of past performances. Julien Duvivier has directed this realistic, human story with stirring beauty and understanding. The revolt in the Home, the wedding scene and the funeral are like Daumier pictures brought to life by movement and sound.

"Heartbeat," another importation with English titles, tells with extreme simplicity the old story of a peasant's wayward daughter who returns home with her child, is unforgiven by her father until a farmer offers to marry her. Marcel Pagnol's direction unites the earthy, untheatrical acting of his fine cast with lovely Southern France scenery to produce an effective picture of rural life.

John Garfield and Priscilla Lane give such appealing performances in "Dust Be My Destiny" that they almost make this melodrama convincing. Things go from very bad to much worse as the cards are obviously stacked against embittered Joe. You can't believe the false story any more than can the sneering audience in the film believe in the wedding that unites Joe and Mabel on the stage of a cheap theatre.

Parents of the ninety-nine children involved may like "The Star Maker," which is full of kid acts and Bing Crosby's singing of new and old songs; but general moviegoers will find it slow and dully repetitious of the ups and downs of other theatrical films. Its high point is Bing's getting you as best he can to join in the chorus of "School Days."

The purpose and reverent explanation of "The Perpetual Sacrifice," an attempt to visualize the Mass through motion pictures for Catholic schools and organizations, must be praised. While Sister Therese explains to her class the story and meanings and a priest at an altar says the words of the Mass in English, scenes from the Old Testament and the life of Christ are enacted as a background. The purpose is to furnish living instruction on the meaning of the Mass, and in this the picture by no means fails. But the resources, financial, technical and artistic, are so limited that the result cannot be compared, as a movie, to commercial films. It is these background scenes that fail most pitifully. Poor acting, bad make-up and phoney whiskers, canvas drops, twittering birds to indicate out-of-doors and cheap props will embarrass adults, and perhaps confuse children. Large producers learned years ago that our Saviour cannot be successfully shown in films. Small producers are foolhardy to attempt this impossible task. PHILIP T. HARTUNG.

Books of the Week

When War Comes, by Various Authors, edited by Larry Nixon. New York: The Greystone Press. $2.25.

THE CONDITIONS necessary for the successful prosecution of a modern war have certainly changed from those obtaining when Europe pretended to a Christian civilization and paid lip-service at least to the Church's doctrine on the just war. "Catholic theology will remain true to its principles, but with regard to the problem of war it will take account of these new facts," said Cardinal Faulhaber. And the principal new fact is that modern war involves the direct and cold blooded intention of killing the civilian population and the systematic manufacture and spread of hate propaganda. Now no Christian can participate in a war unless the killing of non-combatants is avoided and the spirit of charity not deliberately sacrificed. It is for this reason that many Catholic thinkers are convinced that a just war is impossible in modern times, and others that the only just war today is one defensive in character. But for those who are impervious to appeals to conscience by moral arguments, seven writers have collaborated to produce "When War Comes," a very sane forecast of what will happen to you, your property, family, business, job, and living requirements and civil liberties in case our country is captured by the war mongers and plunges into war.

Elmer C. Walzer, approaching the problem from the financial side, shows that no one will make money in the next war, and that billions of capital will be wiped out. Put your money in savings banks and in insurance policies he advises. C. Norman Stabler paints a frightful picture of what will happen to one's business. Price fixing, control of commodities, conscription of power facilities, and drafting of wealth and elimination of independent management of business will follow declaration of war, warns the author of this chapter. When the struggle begins the citizen will be told what he may purchase, and how he may pass the day. The house he lives in, the clothes he wears, the transportation he uses, his mode of communication and the amount of gas and electricity he consumes will be determined by the government. The chances of coming alive out of the next war are not very good. If a war lasts long enough every soldier will either be dead, wounded, taken prisoner or missing, and the civilian death toll will have risen alarmingly because of the airplane. Gas warfare and the germs that will be employed will make Dante's hell a paradise. Science has seen to that. Complete regimentation of the family and the suspension, if not loss, of age-old civil rights are to be expected. Assume that some do survive, then they will be faced with the task of demobilizing industry, paying of the war debts, suffering under inflation, mounting taxation and what is worse still, they will attend the burial of democracy in America. Those who are spoiling for a fight ought to read "When War Comes." JOSEPH CALDERON.

CONTEMPORARY SOCIAL PROBLEMS

Europe—Going, Going, Gone! by Count Ferdinand Czernin. Illustrated by Walter Goetz. New York: The Greystone Press. $2.75.

THIS volume is described by its author as "a sketchy book trying to give a rough explanation of Europe, its politics, and its state of mind for the benefit mainly of

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Anglo-Saxons, politicians, and other folk with uncomplicated minds."

Count Ferdinand Czernin is the son of the last Foreign Minister of Austria-Hungary, who after some years of active work in country districts of South Africa, returned to Vienna to be editor of a journal and interest himself in literary and dramatic work. There he published a popular success "This Salzburg," and had begun to write this present volume when Hitler's "four hundred bombers droned over Vienna." He became an exile, and rewrote the book in America where he is now living.

His new venture has its faults and its virtues. It is meant for popular consumption and the author is careful not to overtax the mentality of even the most casual reader. Sentences are very short, paragraphs as a rule contain about three sentences, the style is colloquial and slangy, "touchy Adolf" and "Musso, the Blessed One" appear constantly. Sometimes the remarks are merely foolish or trivial, as in his account of Vatican City and Portugal, sometimes, without the slightest necessity, they are crude or vulgar, and this pandering to low taste is unworthy of the author who has something worth while to say. The last hundred pages are concerned with Germany where, in a manner meant to be flippant, he tells the tragic, pitiful, hateful story of Nazi rule, but the real serious purpose of the author breaks through, and in words of flaming conviction he calls on the democracies of the world to save its civilization while yet there is time.

As we close the book we recall his words in the introduction when he apologizes for sounding callous about a cause for which his friends have died: "Forgive me . . . but this is my way of fighting." Yes, we can understand, and hope he will write for us again, sharing with us the sincerity, the courage, the wisdom that are his own.

MOTHER MARY LAWRENCE, S.H.C.J.

BIOGRAPHY

O'Donel of Destiny, by Mary Kiely. Pictures by Victor Dowling. New York: Oxford University Press. $2.00.

HERE is a book for boys and girls that arouses our jealousy. We wish Miss Kiely had put the results of her intelligent research into a full-sized biography. As it stands her story is a contribution both to juvenalia and Irish History; her prose has rhythm and her adjectives can turn a sentence into a picture. The hero, Hugh Roe, son of Roe, son of Manus of Tyrconell, had Philip II for his godfather and was the last crowned prince of Donegal. His family, the O'Donels, were ancient stock even in the sixth century when Saint Columba made his prophecy of the Red Hugh who was to rule them. In the days of Elizabeth Tudor, the green hills of Donegal were still free of invaders but so much did the name of Hugh Roe mean to his countrymen that the Queen's Councillors plotted his kidnapping.

How Hugh was snared and how he twice escaped from Dublin Castle where the walls were spiked with the heads of the Irish leaders, Miss Kiely makes into a story worth the telling. We ride back with Hugh into the stronghold of the famous O'Neil of Tyrone but Miss Kiely, unlike Homer, does not let us share his homecoming. After the O'Donel's coronation on the Rock of Doome, his ten-year fight against the English is briefly summarized. One army suffered rout before the defeated Essex slipped away to lose his head in the Tower and then after cruel effort the Queen's men were driven down to a southerly corner where the Spanish galleons guarded escape by water. But the Spaniards sailed away before the battle and Kinsale proved the knell of Irish freedom.

But as Miss Kiely says, "Who can say of what defeat is made. If a good fight be a good heritage then brave memories must one day reap a goodly yield." The O'Donel died at a banquet in Spain where he had gone to ask his godfather's help. A forgotten letter recently found in the Tower of London proves that he was poisoned. Yet, when the moon is full in Donegal, Red Hugh is seen by some on the coronation stone of Doone. His castle and the Abbey of Saint Columba are ivied ruins but the Donegal he ruled is free. Miss Kiely pins the shamrock on her readers! EUPHEMIA VAN RENSSALAER WYATT.

Henry, King of France, by Heinrich Mann; translated by Eric Sutton. New York: Alfred Knopf and Company. $3.00.

IN THIS sequal to "Young Henry of Navarre" Herr Mann has written a seemingly interminable novel that rambles on through seven hundred pages to a pathetic, though inevitable, conclusion. Certainly, as in the former novel, Herr Mann's detailed knowledge of the plots and personalities of the period is in itself a tribute to his personal industry in the field of historical research.

After the battle of Ivry and his expedient conversion, Henry, although a Huguenot at heart, consolidated his gains and placated his Catholic subjects to the extent that he acquired a reasonably strong hold on the monarchy. And then began the plots and counter-plots, the innumerable court intrigues, poisonings and amatory escapades. Henry, as King, envisioned not only a strengthened France but even a united Europe. He lived to see the former realized to some degree but his schemes for the Great Plan that would build a United States of Europe were cut short in 1610 by a fanatic's dagger.

The more enlivened pages of this old-school historical novel are quite naturally concerned with accounts of the women who played dominant rôles in the life of the turbulent Henry. Margaret of Valois whom he later divorced, Gabrielle d'Estré, melodramatically poisoned by the opposition who would not have her as Henry's Queen, and Marie de Medici of the "vacant face and foolish eyes" all contributed their shares to the tawdry romance and ever-present chicanery of sixteenth century court life. In his descriptions of all these amatory intrigues and backstair plots Herr Mann is at his lurid best, a manner which is something of a departure from the predominant sanctimonious, crusading spirit of the novel.

From the pages of this over-burdened work Henry emerges as a man of contradictions. Essentially an idealist in an age of ruthless opportunism, Henry, the King who loved the poor and fought for the recognition of constituted authority was, nevertheless, the victim of his own indecision and vacillation. A real man in the field, this warrior king became as a mere sycophant in the noisome atmosphere of his own court. Notwithstanding all this, King Henry did much to place France as a strong power in the troublous Europe of his day. Herr Mann, while not presenting Henry as a paragon of any kind, has a bountiful enthusiasm for his subject. Sometimes this enthusiasm carries him into the field of arbitrary judgment, especially in matters that pertain to the religious differences of the period. For those who desire a colorful account of the life and times of Henry, with all their dramatic high points and low points, this book provides entertainment and information. EDWARD J. CLARKE.

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SCIENCE

Conquests of Science, edited by Ray Compton and Charles Nettels. New York: Harcourt, Brace and Company. $1.75.

THIS book differs from most of the recent popularizations of science because it is not restricted to one or a few narrow fields, and because it deals with the people who did great things as well as with the things done.

There are here twenty-two separate articles written by specialists in each subject and chosen for this collection both because of scientific accuracy and literary value. Most of these transport the reader into the field rather than into the laboratory, though the Curie's isolation of radium, Maud Slye's cancer research, and the work of Leeuwenhoek, "First of the Microbe Hunters," are particularly featured.

The reader will learn how penguins live when they are not standing on a rocky isle waiting for man to photograph them. He will read of strange reptilian birds, of Burbank's work, how to tell the temperature from the rate of a cricket's chirping, why the Wright brothers were driven to the scientific study of aerodynamics, the terrible damage that erosion is doing to our country and how to control it. Then he can turn to John Muir's "Our National Parks" and learn why that book did so much to awaken America to the necessity for conservation. He can follow other scientists in their fight against the plague and similar scourges of humanity, or he can go north with Stefansson, to the Gobi with Andrews, or, with Ditmars, learn about the animals in his own neighborhood.

This is a good collection of true stories. It will serve to dispel many popular misconceptions about the world around us and is excellent reading for young and old. It will be most useful as collateral reading in any high school general science course and the references which it furnishes will open wide the door to broader reading in the natural sciences. WILLIAM M. AGAR.

MISCELLANEOUS

The Strangest Places, by Leonard Q. Ross, New York: Harcourt, Brace and Company. $2.00.

THIS latest book by the author of "The Education of Hyman Kaplan" includes fourteen sketches, descriptive of fantastic and unusual places visited by the author. He has made his researches in the extraordinary from New York to San Francisco, and from Chicago to New Orleans. They are satire according to the "New Yorker" formula, whereby the reader may laugh, feeling at the same time a genteel sense of superiority.

The author has a highly-developed sense of the absurd and as real a talent for reproducing the cadences of polyglot English, Yiddish-English, African-English, Italian-English, as have many more highly-touted writers. He has a good reporter's eye, and more than that, he has the ability to carry over his impressions into sharp and clear verbal images. If we have to find a word to describe Mr. Ross' prose, then "highly-colored" is as good as any.

When the author leaves New York and treats of alien subjects, I find that much of his charm disappears. This is true also of his few attempts at the hard-boiled manner. That sort of thing is simply not Mr. Ross' dish. The most successful pieces are "Café Royal," "Mr. Barney's Place," and the study in animalism entitled "Savoy Ballroom," which is as uncomfortable and accurate a piece of reporting as I have read in some time. J. G. E. HOPKINS.

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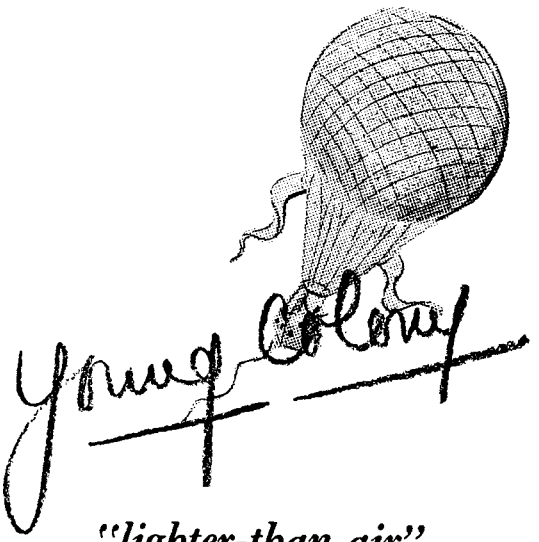

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The Inner Forum

THIS YEAR the Superior School of Agriculture, founded by Father François Pilote at Ste. Anne-de-la-Pocatière, Quebec, is celebrating its 80th anniversary, according to the *Catholic Rural Life Bulletin*. The original building was a simple one-story affair about 60 feet long. This served until 1912 when a three-story brick edifice was erected, to which two large wings were added three years later. The new four-story building completed in 1931 more than doubled the floor space of the school.

The present plant includes well-equipped chemistry and botany laboratories in addition to one devoted specifically to soils. There are also a greenhouse and laboratory facilities for agronomy, animal husbandry, entomology, and physics. The well-stocked library adjoins a reading room which is always open to students and instructors. The school farm itself comprises 600 acres.

Since its inception the school has been training farmers' sons of 15 and over but with little formal education in a two-year course, which over 1,000 boys have taken. The more advanced agronomic course requires classical studies as preparation. The faculty now comprises 20 full-time and 15 part-time professors, several of them products of European universities. A number of these professors have collaborated on three manuals on agriculture which are simple enough to be understood by the average farmer and are used as textbooks on farms throughout the province of Quebec.

While the school was in its original building it got along on an annual government grant of $2,000. The students learned farming and helped support themselves by farming. Since 1912 the government has been more generous. Another source of revenue is $7 per month for board in the two-year course, and $8 per month for the older students. The school also gives short courses during summer and winter vacations for school teachers, inspectors and farmers. As center for the Land Settlement Society of Quebec it has established 10 new rural parishes in the last 5 or 6 years. Its accomplishments attest to the foresight of its zealous founder who worked on the site for thirty-four years.

CONTRIBUTORS

Norman H. DAVIS, former United States Ambassador at Large, is now Chairman of the American Red Cross and of the Board of Governors of the League of Red Cross Societies.

Fairfax DOWNEY, author of "Portrait of an Era: Richard Harding Davis," and "Burton: Arabian Nights Adventurer," secured this interview with Mr. Davis.

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